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LECT. VII.] SCHOOL DISCIPLINE AND HOME TRAINING. 241

virtuous; events come as blessings or misfortunes. They have not arrived at the "years that bring the philosophic mind;" they are inclined to be severe, and have no notion of a middle view.

Now, this period in the life of a boy or girl, when he or she feels the necessity of having an opinion upon every subject under the sun, is a critical one—a turning-point, for better or worse, in the lives of many young people; and, for this reason, they *will* find somewhere the confidant who is to mould their opinions for them. Many a mother can put her finger on the moment when her boy or girl came under the influence of So-and-so, and took to giddy or godless courses. The culture of judgment in the crude mind of the youth is one of the most delicate tasks imposed on the parent. He must not be arbitrary, as we have seen. He must not be negligent. He must not be didactic; the young cannot stand preaching. He should be liberal, gentle, just, inclined to take large kindly views, to praise rather than to blame, but uncompromising on questions of principle, quick to put his finger on the blot, ready to forgive, but not to excuse; and, at the same time, ready to allow virtues to the man who exhibits one vice.

This last is important; the young, with their sharp demarcations, when they find themselves in his company, discover that the devil is not so black as he was painted, and, forthwith, conclude that he is a very good fellow, and that the bad things said of him are mere slanders. This is the natural history of half the ruinous companionships young people form. If, on the contrary, they come forth armed with this sort of opinion,—“So-and-so is a forward girl; she is really honest and good-natured, but her lawlessness makes her an undesirable companion,”—the case is altered; the girl has had fair play; and no further drawings are felt towards her companionship.

Allowing that it rests with the parents to give their children grounds for sound opinions on men and movements, books and events, when are they to get opportunity for this sort of culture? Whenever they fall into talk with, or in the presence of, their children; but especially at table—other opportunities come by chance, but this is to be relied on. I was once spending an evening in company with a wise and learned man, and had much delightful talk until he unfortunately said, "I jotted down so-and-so as a subject of conversation;" that spoiled it: but, indeed, it is very well worth while for parents to lay themselves out for conversation with their children, and to store up from day to day a few subjects of general interest; only they must not reveal the "jotting down." If the parents come to table with preoccupied minds, the young people either remain silent, or get the talk into their own hands; in which case, it is either the "shop" of school and playground, or the

"Who danced with whom, and who is like to wed,"
of a more advanced age.

This is the opportunity to keep the young people informed upon the topics of the day,—who has made a weighty speech; who has written a book, what its merits and defects; what wars and rumours of wars are there; who has painted a good picture, and what the characteristics of his style. The *Times* newspaper and a good weekly or monthly review will furnish material for talk every day in the week. The father who opens the talk need not be afraid he will have to sustain a monologue; indeed, he had better avoid prosing; and nothing is more delightful than the eager way the children toss the ball to and fro. They want to know the ins and outs of everything, recollect something which illustrates the point, and inevitably corner the thing talked about for investigation—is it "right," or "wrong," "good,"

or "bad;" while the parents display their tact in leading their children to form just opinions without laying down the law for them. The boys and girls are engaged with the past, both in their school work and their home reading, and any effort to bring them abreast of the times is gratifying to them; and it has a vivifying effect on their studies.

Æsthetic Culture.

In venturing to discuss the means of æsthetic culture, I feel that to formulate canons of taste is the same sort of thing as to draw up rules of conscience; that is, to attempt to do for other people what every one must do for himself. It may be vicious to have a flower pattern on our carpet, and correct to have such a pattern on our curtains; but, if so, the perception of the fact must be the result of growth under culture. If it come to us as an edict of fashion that we adorn our rooms with bulrushes and peacocks' feathers, that we use geometrical forms in decorative art, rather than natural forms conventionally treated, that we affect sage-green and terra-cotta,—however good may be the effect of room or person, there is little taste displayed in either. For *taste* is the very flower, the most delicate expression of individuality, in a person who has grown up amidst objects lovely and befitting, and has been exercised in the habit of discrimination. Here we get a hint as to what may and what may not be done by way of cultivating the æsthetic sense in young people. So far as possible, let their surroundings be brought together on a principle of natural selection, not at haphazard, and not in obedience to fashion. Bear in mind, and let them often hear discussed and see applied, the three or four general principles which fit all occasions of building, decorating, furnishing, dressing: the thing must be *fit* for its purpose; must harmonize with

both the persons and the things about it; and, these points considered, must be as lovely as may be in form, texture, and colour; one point more—it is better to have too little than too much. The child who is accustomed to see a vase banished, a chintz chosen, on some such principles as these, involuntarily exercises discriminating power: feels the jar of inharmonious colouring, rejects a bed-room water-jug all angles, for one with flowing curves, and knows what he is about. It may not be possible to surround him with objects of art, nor is it necessary: but, certainly, he need not live amongst ugly and discordant objects; for a blank is always better than the wrong thing.*

It is a pity that, in pictures and music, we are inclined to form "collections," just as in poetry. Let us eschew collections. Every painter, every composer, worth the name, has a few master ideas, which he works out, not in a single piece, but here a little and there a little, in a series of studies. If we accept the work of the artist as a mere external decoration, why, a little of one and a little of another does very well; but if we accept the man as a teacher who is to have a refining, elevating effect upon our coarser nature, we must study his lessons in sequence so far as we have opportunity. A house with one or two engravings from Turner in one room, from Landseer in another, from Wilkie's pictures in a third, would be a real school of art for the child: he would have some little opportunity of studying, line by line, three masters at least, of comparing their styles, getting their characteristics by heart, perceiving

* "Nothing can be a work of art which is not useful, that is to say, which does not minister to the body when well under the command of the mind, or which does not amuse, soothe, or elevate the mind in a healthy state. What tons upon tons of unutterable rubbish, pretending to be works of art in some degree, would this maxim clear out of our London houses."—WILLIAM MORRIS.

what they mean to say by their pictures, and how they express their meaning. And here is a sound foundation for art-education, which should perhaps, for most of us, consist rather in drawing out the power to appreciate than the power to produce. At the same time, give the young one or two good water-colour sketches to grow upon, to show them what to see in landscape.

It is not, however, always possible to choose pictures according to any such plan; but in default of more, it is something to get so thoroughly acquainted with even a good engraving of any one picture that the image of it retained by the brain is almost as distinct as the picture itself. All that the parents can do is to secure that the picture be *looked at*; the refining influence, the art-culture, goes on independently of effort from without. The important thing is, not to vitiate the boy's taste; better to have a single work of art in the house upon which his ideas form themselves than to have every wall covered with daubs. That the young people must commonly wait for opportunities afforded by picture-galleries to learn how the brush can catch the very spirit and meaning of nature, is not so great a loss as it would seem at first sight. The study of landscape should, perhaps, prepare them for that of pictures: no one can appreciate the moist solid freshness of the newly ploughed earth in Rosa Bonheur's pictures who has not himself been struck by the look of the clods just turned up by the plough. But, on the other hand, what is to be said to this, from "Fra Lippo Lippi?"—

"Don't you mark, we're made so that we love
First when we see them painted, things we have passed
Perhaps a hundred times, nor cared to see:
And so they are better painted—better to us,
Which is the same thing. Art was given for that—
God uses us to help each other so,

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Lending our minds out. Have you noticed now
 Your cullion's hanging face? A bit of chalk,
 And, trust me, but you should though. How much more
 If I drew higher things with the same truth!
 That were to take the prior's pulpit-place—
 Interpret God to all of you!"

Pictures or landscape, all the parents can do is to put their children in the way of seeing, and, by a suggestive word, get them to look. The eye is trained by seeing, but also by instruction; and I need hardly call your attention to Mr. Ruskin's "Modern Painters," as *the* book which makes art-education possible to outsiders.

If culture flows in through the eye, how much more through the ear, the organ of that blessed sixth sense which appears to be distributed amongst us with partial favour. A great deal of time and a good deal of money is commonly spent to secure to the young people the power of performing indifferently upon an instrument; nor is even an indifferent performance to be despised: but it is not always borne in mind that to listen with discriminating delight is as educative and as "happy-making" as to produce; and that this power might, probably, be developed in everybody, if only as much pains were spent in the cultivation of the musical sense as upon that of the musical faculty. Let the young people hear good music as often as possible, and that, *under instruction*. It is a pity we like our music, as our pictures and our poetry, mixed, so that there are few opportunities of going through, as a listener, a course of the works of a single composer. But this is to be aimed at for the young people; let them study as far as possible under one master until they have received some of his teaching and know his style.

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THE TRAINING OF THE YOUNG MAIDENS AT HOME.

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LECTURE VIII.
YOUNG MAIDENHOOD—THE FORMATION OF CHARACTER
AND OPINIONS.
"For life in general there is but one decree. Youth is a blunder."—
DISRAELI.

THE idea of staying at home "for good" is delightful to the schoolgirl, and her parents look forward with equal pleasure to having their daughter about them in her bright fresh youth. If the young girl be docile and gentle, and ready to fall into the relation of pupil-friend to her parents, and if they be wise and kind enough to put themselves in the place of their daughter, and realize how much teaching and counsel she still requires of them, the relation is a very sweet one. If, on the other hand, the parents are content to let their young daughter shake down into her place with the notion that all they have to do now is to give her a fair share of whatever "home" offers, the relation is found embarrassing, both by the girl and her parents. Her maiden sweetness notwithstanding, the parents are disappointed to find their daughter so little formed. She is not an interesting companion at present, poor child! Her talk is full of "oh's," "well's," "you know's." She has many unreasoning enthusiasms and aversions, and these are her opinions, such

as they are. She has brought some little knowledge out of the school-room, but this appears to do little towards giving her soundness of judgment.

Her affections are as lawless as her opinions: all the emotional sentiment in her is bestowed on some outsider, girl or woman friend, most likely, while the people who have claims on her are overlooked royally. So of her moral sense: duties she acknowledges, and will move heaven and earth to fulfil them—overstrained loyalty to a friend, excessive religious observances, perhaps; while she is comically blind to duty as her elders see it; has small scruples about disobedience, evasions, even deliberate fibs. She could do great things in a great cause, so she thinks, but the trivial round, the common task, afford her occasions of stumbling. She likes to talk about herself—what she feels, thinks, purposes, and her talk is pathetic, as showing how far she is in the dark as to the nature of the *self* about which her thoughts are playing curiously. And this is a thoroughly nice girl, a girl who will make something of herself at last, even if left to her own devices, but whom a little friendly help may save from much blundering and sadness.

There are girls of another pattern, who have no enthusiasms—other than a new dress excites; who do not “gush,” have no exaggerated notions of duty or affection, but look upon the world as a place wherein they are *to have and to get*, but not, save under compulsion, *to do, to bear, and to give*: these three, which make up the ideal of a noble life, have no part in their thoughts. Girls of this sort are easier to get on with than the others, because they have marked out a line for themselves, and know what they are about; but there is no principle of growth in such natures. Then, there are maidens so sweet that, like the lilies of the field, they seem in need of no human culture. But the average nice girl, who leaves school with her education

“finished,” so she thinks, and is yet in a crude, unformed state, what is to be done with her?

The very insufficiency of her young daughter appeals as strongly to the mother as does the helplessness of her infant. The schools have not finished, but begun the education of the girl, and now she has come home to be taught how to make the best of herself, and *how she is to succeed in life*,—for that is the problem before her. The girl who has been brought up at home, under her mother's eye, is, in this respect, in very much the same case as the schoolgirl; she, too, has yet to learn *to live*. Rich or poor, married or single, it is not upon these that the success of a woman's life depends. Many a rich woman, whose children run over her, whose husband slights her, knows sorrowfully that she has made a failure of life: while many a poor woman is a queen in her own house, or is “made much of” in a house that is not hers. The woman who has herself well in hand, who thinks her own thoughts, reserves her judgments, considers her speech, controls her actions, she is the woman who succeeds in life, with a success to be measured by her powers of heart, brain, and soul.

Culture of Character.

(a) *By Instruction.*—A woman's success in life depends on what force of *character* is in her; and character is to be got, like any other power, by dint of precept and practice: therefore, show the girl what she is, what she is not, how she is to become what she is not, and give her free scope to act and think for herself. What she is, is an exceedingly interesting study to the young girl, and open discussion on this subject helps her out of foolish and morbid feeling. She is full of vague self-consciousness, watching curiously the thoughts and emotions within her—an extraordinary spectacle to her inexperienced mind, leading her to the secret convic-

tion that she is some great one, or, at any rate, is peculiar, different from the people about her. Hence arises much *mauvaise honte*, shyness, awkwardness; she feels herself the ugly duckling, unappreciated by the waddling ducks about her. She is clumsy enough at present, and is ready to own it; but wait a bit, until the full-grown swan appear, and *then* they will see!

Now, this stage of self-consciousness, and ignorant much-doubting self-exaltation, this "awkward age," as people call it, is common to all thoughtful girls who have the wit to perceive that there is more in *them* than meets the eye, but have not begun to concern themselves about what may or may not be in other people. It is a moral complaint, in which the girl requires treatment and tender nursing—only of a moral kind—as truly as she did when she had measles. If left to herself, she may become captious, morbid, hysterical; the years in which the foundations of sound character should be laid are wasted; and many a peevish, jealous, exacting woman owes the shipwreck of her life to the fact that nobody in her youth taught her to think reasonably of herself and of other people. It is only a few who founder; many girls are graciously saved: but this does not make it the less imperative on the mother to see her child safely through the troublous days of her early youth.

The best physic for the girl is a course of moral and mental science; not necessarily a profound course, but just enough to let her see where she is; that her noble dream of doing something great or good by-and-by—for which achievement she is ready to claim credit beforehand—is shared, in one form or other, by every human being; for that the desire of power, the desire of goodness, are common to us all: that the generous impulse, which makes her stand up for her absent friend, and say fierce things in her behalf, is no cause

for elation and a sense of superior virtue, for it is but a movement of those affections of benevolence and justice which are implanted in every human breast.

By the time the girl has discovered how much of her is common to all the world, she will be prepared to look with less admiring wonder at her secret self, and with more respect upon other people. For it is not that she has been guilty of foolish pride: she has simply been filled with honest and puzzled wonder at the fine things she has discovered in human nature as seen in herself. All her fault has been the pardonable mistake of thinking herself an exceptional person; for how is it possible that the people about her should have so much in them and so little come of it? Let her know that she is quite right about herself—that she has within her the possibilities she dreams of, and more; but, that, so have others, and that, upon what she makes of herself, not upon what is in her, judgment will be passed.

It is true that a life of stirring action and great responsibility is the readiest means of developing character—better or worse: but not one woman in a thousand leads such a life; and then, not until she has reached maturity. Put into the hands of the girl the means of doing for herself what only exceptional circumstances will do for her; teach her, that is, the principles and methods of *self-culture*, seeing that you cannot undertake to provide for her the culture of circumstances. To point out these principles and methods in detail would be to go over the ground we have attempted to cover in the former lectures. By the time the girl has some insight into the nature of those appetites, affections, emotions, desires, which are the springs of human action; into the extraordinary power of habit, which, though acquired by us, and not born in us, has more compelling force than any or all of the inborn principles of action; into the imperious character of the will, which rules the man, and yet is to be

ruled and trained by the man; into the functions of conscience, and into the conditions of the spiritual life,—by the time she has some practical, if only fragmentary notions on these great subjects, she may be led to consider her own nature and disposition with profit. So far from encouraging the habit of morbid introspection, such a practical dealing with herself is the very best cure for it. She no longer compares herself with herself, and judges herself by herself; but, knowing what are the endowments and what the risks proper to human nature, she is able to think soberly of, and to deal prudently with herself, and is in a position to value the counsels of her mother.

(b) *By Training in Practical Affairs.*—These counsels come to her aid in the small practical affairs of life, as telling her, not what she must do, but the principles on which she should act. Thus;—she goes to the draper's; looks at this stuff, at that, at the other; now she will have this, now the other; no, neither will do: and at last, she turns to her mother in despair, and says, "You choose." That will not do: that is, by so much, a failure in life. Her mother takes her to task. Before she goes "shopping," she must use her reason, and that rapidly, to lay down the principles on which she is to choose her dress,—it is to be pretty, becoming, suitable for the occasions on which it is to be worn, in harmony with what else is worn with it. Now, she goes to the shop; is able to describe definitely what she wants; to say "No," instantly to the wrong thing, "Yes," to the right; judgment is prompt to decide upon the grounds already laid down by reason: and, what is more, the *will* steps in to make the decision final, not allowing so much as a twinge of after-regret for that "sweet thing" which she did *not* buy. For the sake of cultivating decision of character, even a leap in the dark like that of Sydney Smith's little maid, Bunch, when she chose, quick as thought, between

venison and wild duck, having never tasted either, is to be preferred to the endless dilly-dallying, deliberation, taking of advice here and there, in which the lives of some women are passed—to the trial of their friends.

Again, she is given to dawdling: a letter, some slight household task, "lasts out;" an hour is spent on what should be done in fifteen minutes. Want of attention is, probably, the failing her mother comes down upon. Many a mother of energetic character brings up for herself a dawdling daughter, for this reason—the mother is so "managing," so ready to settle the employments and amusements of everybody about her, that the girl's only chance of getting a few minutes at her own disposal is to dawdle; and this leads to small deceptions, furtive readings of story-books, any of the subterfuges of the weak in dealing with the strong.

The mother's task in dealing with her growing daughter is one of extreme delicacy. It is only as her daughter's ally and confidante she can be of use to her now. She will keep herself in the background, declining to take the task of self-direction out of her daughter's hands. She will watch for opportunities to give word or look of encouragement to every growing grace. She will deal with failings with a gentle hand, remembering that even failures in veracity or integrity, distressing as they are, arise usually from the very moral weakness which she is setting herself to strengthen.

On discovering such fault, the mother will not cover her daughter with shame; the distress she feels, she will show, but so that the girl perceives her mother is sharing her sorrow, and sorrowing for her sake. What is the root of the error? No due sense of the sanctity of truth, an undue fear of consequences, chiefly of loss of esteem. The girl is betrayed into a deliberate lie: she has *not*, she says, written such and such a letter, said such and such words;—you knowing, all the time, that she *has* done this thing. Deal gently with her:

she is no longer a child to be punished or "disgraced" at her parents' pleasure; it is before her own conscience she must stand or fall now. But do not let her alone with the hopeless sense that there is no more to be done for her. Remember that conscience and intellect are still immature, that will is feeble. Give her simple sincere teaching in the nature of truth. Let her know what truth is—the simple statement of facts as they are: that all our spoken words deal with facts, and that, therefore, the obligation of truth is laid upon them all. We should never open our lips without speaking the truth. That even a jest which misleads another is a lie. That perfect truthfulness, in thought, speech, and act, is an obligation laid upon us by God. That the duty is binding, not only with regard to our friends, but towards every one with whom we hold speech.

The Christian mother will add deeper teaching about the Truth from Whom all truth proceeds. She will caution her daughter as to the need of self-recollectedness in speech. She says she is "quite well, thank you," when she has a headache; that she "will be done in a minute," when the minute means half an hour: these departures from fact slip out without thought—therefore, think first, and speak after. But such trifles surely do not matter? if so, who may cast a stone? Most of us might mend our ways in this matter; but every guard she can place upon herself is of real value to the girl with an inadequate sense of truth, as a means of training herself in the truthful *habits* which go to form a truthful *character*. Then, train her by trusting her. Believe her always; give her opportunities to condemn herself in speaking the truth, and her courage will answer the demand upon it.

A bare enumeration of the duties which truthfulness comprehends, of the vices which are different forms of lying, is helpful and instructive. The heart rises and resolves upon

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the mere hearing that *veracity* is that truthfulness in common talk which is careful to state the least important fact as it is; that *simplicity* tells its tale without regard to self, without any thought of showing self to advantage in the telling; that *sincerity* tells the whole truth purely, however much it might be to the speaker's advantage to keep any part back; that *frankness* is the habit of speaking of our own affairs openly and freely—a duty we owe to the people we live amongst; that *fidelity*, the keeping of our trusts, in great things and small, belongs to the truthful character.

Liberty and Responsibility.

“With household motions light and free,
And steps of virgin liberty,”—

says Wordsworth of the girl who was to become that “perfect woman.” Now, it sometimes happens that the mothers who take most pains to make their daughters deft and capable in “household motions,” forget the “steps of virgin liberty.” If the girl is to become a free woman with the courage of her opinions, she must grow up to the habit of liberty—not licence, but liberty, for the use of which she is open to be called to account. Let her distribute her time as she likes, but count her tale of bricks; let her choose books for her own reading, but know what she chooses; let her choose her own companions, but put before her the principles on which to choose, and the home duties which should prevent their having too much of her time. Let her have the spending of money,—first, a small allowance out of which certain necessary expenses must come, as well as spendings for her pleasure, and a reserve for gifts and alms; and, as soon as she can be trusted with it, an allowance large enough to dress herself out of,—that she may learn prudence by doing without necessities when she wastes on fancies. One reason why she should

have the spending of her own allowance is, that she may learn early the delight and the cost of giving, and may grow up in the habit of appropriating a fixed part of her little income to the help of the needy.

The care of her own health is another responsibility which should be made over to the young maiden. She cannot learn too soon that good health is not only a blessing, but a *duty*; that we may all take means to secure more or less vigorous health, and that we are criminal in so far as we fail to make use of these means. Any little book on the laws of health will put her in possession of the few simple principles of hygiene:—the daily bath, attended with much friction of the skin; regular and sufficient exercise in the open air; the vigorous use of all the limbs; exercise of moderation in diet and in sleep; the free admission of fresh air to the bed-room; the due airing of the under-clothing taken off at night; the necessity for active habits, for regular and hard, but not excessive brain-work; the resolute repression of ugly tempers and unbecoming thoughts,—all of these are conditions of a sound mind in a sound body.

And for keeping ourselves in this delightful state of existence we are all more or less responsible. The girl who eats too much, or eats what does not suit her, and is laid up with a bilious attack; the girl who sits for hours poring over a novel, to the damage of her eyes, her brain, and her general nervous system, is guilty of a lesser fault of the nature of suicide. We are all apt, especially in youth, to overlook our accountability in the matter of health, and to think we may do what we like with our own; but, indeed, no offences are more inevitably and severely punished by the action of natural law than the neglect of the common principles of hygiene.

"Thine own friend and thy father's friend forsake
me." The responsibility of keeping up courteous and kindly

relations by letter, call, or little attentions, with near and distant neighbours and friends is wholesome for the young people, and is a training in that general kindliness of spirit which the ardour of their particular affections sometimes causes them to fail in.

Conduct.

The *conduct* of a well brought-up girl—that is, her behaviour in various circumstances—will, on the whole, take care of itself. But in this, as in greater matters,—

"More harm is wrought through want of thought,
Than e'er through want of heart;"

and the mother will find opportunities to bring before her daughter the necessity for circumspection, reticence, self-control, the duty of consideration for others. Conduct at home is regulated by such plain principles of duty that we need do no more than say a word as to the proprieties of life which should be kept up in the home circle as in any other society: behaviour which would be unbecoming in any drawing-room is unbecoming in that of home.

In the street, the concert-room, the shop, in whatever public places she frequents, the young maiden has a distinct rôle, and must give a little study to her part. It will not do for her to go through the world with open mouth, wide-gazing eyes, head turned to this side and that, heedless tongue, like a child at a fair. But should not the girl behave *naturally* in public as in private? Alas! the fact is, that none of us, not even the little children, can afford to behave quite naturally, except in so far as use has become second nature to us in the acquired art of conducting ourselves becomingly. *Noblesse oblige*: maidenly dignity requires the modest eye, the quiet, retiring mien, subdued tones, reticence in regard to emotions of wonder, pleasure, interest, the expression of which might

make the young girl a spectacle in the public streets—that is, might cause a passer-by to look at her a second time. For, excepting the children, there is nothing so interesting to be seen in public places as the young maidens approaching womanhood. They cannot fail to attract attention, but they owe it to themselves not to lay themselves open to this attention.

One claim, however, the public, in the shape of the casual passer-by, certainly has; he has a right to a gentle, not repellent, if retiring, expression of countenance, and to courtesy, even deference, of tone and manner in any chance encounter; and this, even more if he be in the garb of a working man than if in that of a gentleman. It is worth while to bear in mind the “Madam, respect the burden,” with which Napoleon Bonaparte moved out of the path of a charcoal carrier. This propriety of behaviour is mincing affectation if it be no more than a manner put on with the girl’s out-of-door garments: it must be the outcome of what her mother has brought her up to think that she owes to herself and to other people; and from few but her mother can a girl acquire this mark of a gentlewoman.

How to conduct herself in society is a question of enormous interest to the maiden making her *début*. The subject is so large as to have called forth a literature of its own; but the principle lies in a nutshell. In society, as in the streets and public places, the girl whose mother has caused her to comprehend the respect due to herself, and the respect due to other people, will not make any grave *faux pas*. She goes into a room persuaded that she has claims upon the respect and consideration of whoever she may meet there; and she moves with ease, talks with quiet confidence, possesses herself in repose of manner. She is persuaded that her rights in this respect are not a matter of successful rivalry, but that each person in the room has equal claims

upon her courtesy and upon that of every other; and that her entertainers for the time being are entitled to peculiar deference. She will preserve self-possession and self-respect in intercourse with those who are socially her superiors, and will behave with deference to her inferiors. So of her intercourse with gentlemen: due self-respect and due respect for them will cause her to conduct herself with the simplicity, courtesy, and ease which she shows in her intercourse with women. In fact, these two principles will carry her with dignity and grace through all social occasions and in all social relations.

And how is the mother to enhance her daughter’s self-respect? Is she to tell her, never so indirectly, that she is clever, pretty, charming, that no one can fail to admire her? If she do, her daughter may, not impossibly, become a forward young woman. No; she must put forward none but common claims. Because she is a woman, because she is a lady, because she is a guest, a fellow-guest, because she is a stranger, or because she is friend—these, and such as these, are incontestable claims upon the courteous attention of every person she meets in society. One quietly confident in such claims as these seldom experiences a rebuff. Whatever she may receive or give, over and above, on the score of *personal* merit, settles itself; but the thing to be established in a girl’s mind is a due sense of the claims she has and of the claims she must yield.

Pleasure and Duty.

We come now to consider a perplexing question which comes up for settlement upon the close of a girl’s school career. Two rival claimants upon her time and interest are in the field—pleasure and duty; the question is, what is to be allowed to each, and how far may they clash. Kindhearted parents who find that their daughter is continually wanted for picnic or tennis, ball or concert, for morning lounge or evening

party, withdraw the claims of duty, and leave the field to giddy pleasure. They say, "Poor child, she will never have a second youth. Every dog must have its day. We have been young ourselves; let her have a 'good time' and 'enjoy herself while she can.' If we hold her back from taking her pleasure, she will only crave for it the more; let her have a surfeit—she will settle down the more readily to a quiet life afterwards," and so on.

But before they launch their daughter—

"Youth at the prow, and Pleasure at the helm,"

it behoves parents to look into the matter. In the first place, the result, the gain, of the girl's whole education hitherto is at stake. She might as well have been allowed to play ever since she was born as to play uninterruptedly now. For the gain of her education is not the amount of geography, science, and French that she knows; she will forget these soon enough unless well-trodden tracks be kept up to the brain-growth marking these acquirements. But the solid gain education has brought her lies in the powers and habits of attention, persistent effort, intellectual and moral endeavour, it has educed. Now, habits which are allowed to fall into disuse are all the same as though they had never been formed; powers not exercised grow feeble and are lost. The ground which has been gained in half a dozen years may be lost in a single one. And here we have the reason why many girls who have received what is called a good education read nothing weightier than a novel, are not intelligent companions, and show little power of moral effort.

As for settling down by-and-by, that is not the question: if she is to recover the ground lost, she must begin all over again, and at an age when it is far more difficult to acquire habits and develop powers than in childhood. Again, the taste for parties of pleasure, for what may be called organized

amusement, is an ever-growing taste, and dislodges the habit of taking pleasure in the evening reading, the fireside games with the children, the home music, the chat with friendly neighbours, the thousand delights that home should afford. For—

"Pleasure is spread through the earth
In stray gifts, to be claim'd by whoever shall find."

And not the least evil of incessant party-going and pleasure-seeking is, that it blinds people to the nature and conditions of pleasure: pure and true pleasure is of impromptu occurrence, a *stray* gift, to be *found*, not sought; it is just a thing to happen upon by the way.

What, then, of those parents who take the opposite line, —ordain that their daughters shall stay at home and help their mothers? *They* did not run after pleasure, and neither shall their girls; they had home duties to attend to when they were young, and so shall their daughters, for "no good comes of gadding about."

Well, to turn the tables, it is well these should remember that you cannot put an old head on young shoulders; that young things will frolic, whether they be kittens or lambs or maidens; that what becomes deliberate pleasure-seeking in older people, comes to the girls as—

"Stray gifts to be claimed by whoever shall find;"

that parties of pleasure are delightful just because they give the girls opportunities of meeting their kind, other young people, in whom they rejoice, "as 'tis their nature to." Prospero was not sufficient for Miranda. Birds of a feather flock together, and, the young to the young.

The thing, then, is, to draw the line wisely. Either extreme is mischievous. The girl must have definite duties on which pleasure schemes are rarely allowed to encroach—a rule, for going out once, twice, a week?—certain evenings

reserved for home pleasures, the mornings for regular occupations and duties, and, so far as the unfortunate habits of society allow, evening amusements avoided which spoil the following morning. But to suggest rules on this subject would be presumptuous: every mother ordains for her own daughters, remembering how—

"All work and no play makes Jack a dull boy;
All play and no work makes Jack a mere toy."

Opinions.

Let us turn to a question too often overlooked in the bringing up of girls. A girl may have opinions upon questions of figure and style, fashion and furniture, but who cares what she thinks about public men and questions, books and events? All the same, what she thinks is of consequence to the world; even if she is not to be the mother of future fathers and mothers, she will make her mark somehow.

The young maiden should have a general and a special preparation towards the forming of just opinions. For the first, she should be made to use her common sense upon the questions that occur. "What do you think of so-and-so?" says the mother, making a little wholesome fun if her thinkings be foolish. But the special preparation requires more thought. What are the subjects upon which thinking persons generally must have opinions? It is upon these the girl should be qualified to judge.

In the first place, her success in life will depend greatly upon the relations with other people into which she lets herself be drawn. She must have some knowledge of character, human motives; and, therefore, as much as for the sake of her own development, every girl ought to go through some easy course of moral philosophy. We know how easily a girl is

carried away by plausible ways of putting things, until she may find herself bound to a worthless friend or unworthy lover. And what is the poor girl to do if she have nothing to oppose to—"Oh, everybody thinks so now!" "That's a mere old-world grandmother's notion of propriety;" "A man's first duty is to look after himself, and it stands to reason that if everybody does that, nobody need trouble himself about other people."

Again, women should know something of the principles of political economy. How many ladies are ready to decide off-hand that "it would be good for trade if an earthquake shook down all the houses in London;" that, "if all the land-owners in England excused their tenants paying rent, bread would be cheaper;" or, that "the wealth of England would have been increased if the country had contained gold mines, instead of our iron and coal;" in fact, to fall into any one of the little traps which Mrs. Fawcett sets for the unwary, in her "Political Economy for Beginners,"—which is, by the way, an interesting little work, and the girl who studies it with thoughtful attention will be in a position to form sensible opinions on some of those questions of the day which come up to be dealt with, not as matters of opinion, but as causes, powerful to set class against class. It would be for the welfare of the country if educated women had just ideas on subjects of this nature, not only that they should share the interests of husbands and brothers, but in order that they should see, and keep before the gentlemen of their families, the *other side* of questions which the press of affairs would incline the latter to look at from a personal standpoint.

Possibly, a mission is devolving upon educated women. A mediator is wanted between labour and capital, not only to persuade the master to endure in gentleness, but to open the eyes of the men to the difficulties and responsibilities of the masters; and this mediator, the lady, with her tact,

sympathy, and quick intuitions, is fitted to become, if she will take pains to get the necessary knowledge. Not that she need step out of her proper sphere to meddle with public matters; only that she should qualify herself to speak an *understanding* and kindly word on these subjects, to the wife, if not to the husband, in her cottage visitings. A single sentence, showing a mastery of the subject in question, spoken in one cottage, may go far to turn the tide of feeling in a whole community of work-people.

Women have been clamorous for their rights, and men have, on the whole, been generous and gentle in meeting their demands. So much has been granted, that we have no right to claim immunities which belong to the seclusion of the harem. We are not free to say, "Oh, these things are beyond me; I leave such questions to the gentlemen." It is not impossible that, in the course of Providence, women have of late been brought so much to the front, that they may be in a condition to play the part of mediators in these times of dangerous alienation between class and class. That we are in the early stages of a revolution, is patent to thinking persons; and whether this revolution is to be bloodless, unmarked by the horrors which have attended others we know of, rests, more than they think for, with the women of England. It is time for them, at any rate, to away with the frivolous temper which "cares for none of these things."

Nor is a social revolution the only one pending: there is a horror of great darkness abroad; Christianity is on its trial; and, more than that, the most elementary belief in, and worship of, Almighty God. The judgment to come, the resurrection of the body, the life everlasting,—these fundamental articles of a Christian's faith have come to be pooh-poohed in influential circles; and this, not amongst profane persons and ungodly livers—far otherwise.

And how are the young girls to be prepared to meet this

religious crisis? In the first place, it is unwise to keep them in the dark as to the anxious questions stirring. Their zeal and love will be quickened by the knowledge that once again Christianity and infidelity are in the way to be brought into agonizing conflict at our doors. But let their zeal be according to knowledge. Lay the foundations of their faith. It matters less that the lines between Church and Dissent, or between High and Low and Broad Church, be well defined, than that they should know fully in Whom they have believed, and what are the grounds of their belief. Put earnest, *intellectual* works into their hands. Let them feel the necessity of bracing up every power of mind they have to gain comprehension of the breadth and the depth of the truths they are called to believe. Let them not grow up with the notion that Christian literature consists of emotional appeals, but that intellect, mind, is *on the other side*. Supply them with books of calibre to give the intellect something to grapple with—an important consideration, for the danger is, that young people, in whom the spiritual life is not yet awakened, should feel themselves superior to the vaunted simplicity of Christianity.

One more point: let them not run away with the fallacy that no one is responsible for what he believes, but only for what he does. Try this principle for a moment by applying it to our social relations—say, that no man is bound to believe in the fidelity of his wife, in the dutifulness of his child, in the common integrity of the people he has dealings with—and the whole framework of society is broken up. For, indeed, our whole system, commercial and social, is nothing else than a system of credit, kept up by the unbounded faith man reposes in man. That every now and then there is hue and cry after a defaulter, is only one way of proving how true are men in general to the trusts reposed in them. Does a countryman hide away his sovereigns in an old stocking

because he puts no faith in banks? He is laughed at as a miser. Will he have nothing to do with his neighbours because he is mistrustful of them? He is a misanthrope, only fit to live by himself. And, if the man who does not place due and necessary faith in his fellows, however much his trust have been abused, is an outcast, what is to be said of him who lifts up his face to Almighty God, his Maker, Father, Preserver, Redeemer, sole intimate Friend, and ever-present Judge, and says, "I do not believe, because I can neither see nor understand"?

I am not going out of my way to speak strongly as to the necessity of taking a firm stand here. For the sake of the children yet to be born, let the girls be brought up in abhorrence and dread of this black offence of unbelief. On points not vital, let them think gently and tolerantly, having a firm grasp of the truth as they hold it themselves, but leaving others to choose their ways of approach and service. But on questions that trench on the being, nature, and work of Almighty God, Father, Son, and Holy Ghost, and our relations of love and service towards Him, there is no room for toleration of adverse opinions.

As for proofs, this is no question for proof. Every pulse that beats in the universe is, if we will have it so, a witness for God, being inexplicable without Him; but who goes about to prove that the sun is shining? At the same time, such works as Paley's "Natural Theology," possibly, and Butler's "Analogy," most certainly, have their use, if only as showing how many plausible arguments have long ago been answered.

Pursuits and Occupations.

We have left little space to glance at the pursuits and occupations proper for young women at home. It is becoming rather usual on the continent for the schools to instruct young

ladies in the duties of household economy—an invasion, perhaps, of the mother's province. Every woman should understand, and know how to perform, every duty of cooking or cleaning, mending or making, proper to a house; and a regular, practical course of training under her mother's eye might well occupy an hour or two of the girl's morning. May I suggest the great use and value of a household book, in which the young housekeeper notes down exactly how to do everything, from the scouring of a floor to the making of an omelette, either as she has done it herself, or has watched it being done, with the little special "wrinkles" that every household gathers. Such an "Enquire Within" should be invaluable hereafter, as containing personal experiences, and should enable her to speak with authority to cook or housemaid who "Never see it done like that, mum." The ordering of dinners, setting of tables, entire management, for a short time, of the affairs of a house, will all have place in this training in domestic economy.

Where there is still a nursery, the home daughter has a great advantage, for the right regulation of the nursery in all that pertains to cleanliness, ventilation, brightness, health, happiness, is a science in itself; and where there is no longer one at home, it is worth while for her to get some practical knowledge of details at the hands of a friend who has a well-regulated nursery. As for sewing, every woman should know how to cut out and make all garments for herself and her children up to a full-grown dress, and it is worth while to learn how to cut out and make even that scientifically: so here is another art in which the young lady at home must needs serve her apprenticeship. At the same time, an hour's brisk needlework in the day is as much as should commonly be expected of her, for while almost every other sort of household occupation affords healthful muscular action, to sit long at her needle is not good for a young girl.

Besides, she has not unlimited time to sew; her education has only been begun, so far, and must be kept up, and she must acquire habits of intellectual effort on her own account. She should have an hour or two in the morning for solid reading. English literature is almost an untrodden field to her; she has much history to read—ancient, mediæval, modern,—all of which would be read the more profitably in the light of current history. She has learnt to read French and German, and now is her time to get some acquaintance with French and German literature. It will probably be found necessary to taboo *novels*, even the best, except on occasion of a bad cold, or toothache, or for an idle half-hour after dinner. It is very helpful to read with a commonplace book, or reading-diary, wherein to put down any striking thought in your author, or your own impression of the work, or of any part of it; but *not* summaries of facts. Such a diary, carefully kept through life, should be exceedingly interesting, as containing the intellectual history of the writer; besides, we never forget the book that we have made extracts from, and have taken the trouble to write a short review of.

Two or three hours of the afternoon should be given to vigorous out-of-door exercise, to a long *country* walk, if not to tennis. The walk is interesting in proportion as it has an object, and here the student of botany has a great advantage. At almost every season there is something to be got in some out-of-the-way spot, to make up the collection of specimens illustrating an order. The girl who is neither a botanist nor an artist may find an object for her walk in the catching of some aspect of nature, some bit of landscape, to describe in writing. The little literary effort should be both profitable and pleasant, and such a record should be a pleasant possession in after days.

It is evident that the young lady at home has so much in hand, without taking social claims into consideration, that

she can have no time for dawdling, and, indeed, will have to make a time-table for herself, and map out her day carefully, to get as much into it as she wishes.

The pursuits we have indicated are all, more or less, with a view to self-culture; but they will become both more profitable and more pleasant if they can be proposed to the young girl as labours of love and service. Household duties and needlework will, of course, be helpful in the home; but all her occupations, and especially her music, even her walks and reading, can be laid under contribution for the family good. Sunday-school teaching, cottage visiting, some sort of regular, painstaking, even laborious effort, for the ignorant, the distressed, should be a part of every girl's life, a duty not to be put aside lightly for other claims. For it is only in doing that we learn to do; through service, that we learn to serve: and it is more and more felt that a life of service is the Christian, and even the womanly ideal life.

We shall notice, later, the importance of qualifying a girl, by means of definite training, for a particular line of service—for teaching, or nursing, or for general work in a parish, for instance; but in default of such training, as giving her an object in life apart from social success, the mother may do much to make "*Ich dien*" the motto of her daughter's life, marking out some special line of helpfulness into which she may throw her youthful energy.

"Abou Ben Adhem (may his tribe increase)
Awoke one night from a deep trance of peace,
And saw within the moonlight of his room,
Making it rich and like a lily in bloom,
An angel writing in a book of gold.
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said,—
'What writest thou?' The vision raised his head,
And in a voice, made all of sweet accord,
Answer'd, 'The names of all who love the Lord!'"

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'And is mine one?' Ben Adhem asked. 'Nay, not so,'
Replied the angel. Abou spoke more low,
But cheerful still,—'I pray thee, then,
Write me as one who loves his fellow-men.'
The angel wrote and vanish'd. The next night
He came again, with a great wakening light,
And show'd the names whom love of God had bless'd,
And lo! Ben Adhem's led the rest."

"Write me as one who loves his fellow-men!" is, indeed, the cry of the earnest-minded amongst ourselves; and to qualify her for some definite line of service, in the workhouse, the infirmary, amongst the blind or the mute, to give her some object in life beyond herself, and having no bearing on her own advancement, is, perhaps, the kindest and wisest thing the mother can do for her daughter.

Objects in Life—Value of Special Training.

This consideration brings us to a question sufficiently puzzling to the heads of households: What is to be done with the girls? About the boys there is less difficulty—they go to college, or they go to learn their profession; they are set to work at once, to prepare for that "opening" which, it is hoped, will introduce them to a profitable career.

Suppose a girl leaves school in her eighteenth year;—her eldest sister being already at home for good, her mother's right hand, and so much identified with all the interests of the family that her career is marked out. The sense of leisure and irresponsibility is delightful at first, and every girl should have a taste of it, just as a grocer is said to give his new apprentices the run of the shop, that they may long no more for figs and raisins. She plays tennis, goes to dances, is allowed to go as much into society as her parents can conveniently arrange for. In her leisure, she paints *plaques*, makes *macramé* lace, practises a little, reads a little French

and a good many novels. Her mother assigns her some domestic duties, which she fulfils with more or less care; but these are seldom important enough to call forth all her energy and will. Perhaps she is to sew for the family; but, then, the stress of work comes only now and then, in spurts, when everybody helps, and to be regularly and laboriously employed as a sempstress would be intolerable to a girl of spirit and education. She is not exactly idle; her occupations spread fairly well over the day, though they might all be easily crushed into the spare hour or two of a busy woman; she enjoys a good deal of leisure and pleasure, and her parents look on good-naturedly, glad that she should have her day.

For a few months, perhaps for a year or two, this is delightful; but, in a year or two, life becomes a burden. To dance with the same people, to play in the same set, to make or listen to the same talk month after month, becomes intolerable. But then, it is objected, she has her home work, and additional duties can easily be made for her. Not so easily; the mother of the family clings to her own duties, having discovered that, of the two delights of life, work—the duties of our calling—is to be preferred to play. Besides, the girl wants more than work—she wants a *career*: she wants work that depends upon her, that cannot be done without her, and the doing of which will bring her honour, and, possibly, pay. Let her “improve her mind,” you say? It is hardly the tendency of modern education to make girls in love with knowledge for its own sake, and what they do for *their* own sakes is too fitful and desultory to yield much profit or pleasure, unless the old spur is applied—the hope of distinction in some public examination.

Now, what is the poor girl to do under this craving for a career, which is natural to every adult human being, woman as much as man? Hard things are said of the “girl of the

period;" but she deserves more consideration than she gets. People do not allow that she has erred because there has been no such outlet for her energy as her nature demands. There is, practically, one career open to the young woman of the upper and middle classes. She must wait until the prince comes by and—throws the handkerchief. The girl with more energy and ambition than modesty and breeding sees her opportunity here. What if that foolish prince should throw the handkerchief to the wrong maiden, and leave her out in the cold, with nothing to do, nothing to look forward to all the rest of her life? The thing is not to be thought of; she will make it her business to let him know where his favours should fall. And then begins a career indeed, a "hunt," people call it, exhibiting a very ugly phase of young womanhood, on which there is no occasion to dwell.

The well brought-up girl will hardly own to herself that she dreams of this best of all careers for a woman, that of wifehood and motherhood. Maidenliness will not let her put it before her as the thing she lives in hope of. Indeed, it is not so; her fate in this respect depends so entirely on the mood of some other, that it is impossible for her to allow herself in serious anticipation, though maiden meditation may dwell innocently upon *Romeo and Juliet* and their kind. Except for these sweet fancies, half illicit in the eyes of many a pure-minded girl, and not too wholesome, the future is a blank; she is in real need of something beyond—

"Human nature's daily food,"

of common duties, pleasures, home affections. It is natural for the human brood, as for every other, to leave the parent nest; and when the due time comes, and the overgrown nestling has not taken flight, it is but a comfortless bird.

The girl wants a career, a distinct path of life for her own feet to tread, quite as much as does the boy. But the girl

will be provided for, it is said, while the boy must be made able to support himself and a family by his labour of head or hands. That is not the point: people are beginning to find out that happiness depends fully as much upon *work* as on wages. It is work, work of her very own, that the girl wants; and to keep her at home waiting for a career which may come to her or may not, but which it is hardly becoming in her to look forward to, is, to say the least of it, not quite fair. The weak girl mopes and grows hysterical; the strong-minded girl strikes out erratic lines for herself; the good girl makes the most of such employments as are especially hers, but often with great cravings for more definite, recognized work.

The worst of it is, these homebred daughters are not being fitted to fill a place in this work-a-day world at any future time. Already, amateur work is at a discount; nobody is wanted to do work she has not been specially trained for. Here seems to me to be the answer to the perplexing question, What is to be done with a family of grown-up daughters? It is not enough that they learn a little cooking, a little dress-making, a little clear-starching. Every one of them should have a thorough recognized training for some art or profession whereby she may earn her living, doing work useful to the world, and interesting and delightful to herself, as all skilled labour of head or hands is. It appears to me that parents owe this to their girls as much as to their boys. And valuable training in many branches of woman's work is to be had, at so low a charge as hardly to cost more than would keep a lady fittingly at home. Whether the young lady make use of her training, and practise the art she has acquired, depends upon circumstances, and—the handkerchief! But in no case is the training thrown away. To say nothing of the *special* aptitude she has acquired, she has increased in personal weight, force of character, and

fitness for any work. It is not necessary to specify the lines for which women may qualify by thorough training—art, music, teaching, nursing, loftier careers for the more ambitious and better educated; and may I say a word for teaching in elementary schools—a lowly labour of quite immeasurable usefulness? *2y. but*

I fear you may think of that fox who left his tail in a trap, and advised all the foxes he met to cut off theirs—"so pleasant," says he, "to be without the incumbrance of a tail!" But, indeed, I do not speak without book on this subject, having had opportunities of learning the views of many ladies who have placed themselves under training, partly as feeling the need of the *discipline* it affords, and partly out of a great craving to take some active recognized share in the work of the world. The mistress of a house and mother of a family is—unless she be a lawless, self-indulgent woman—under a discipline of circumstances which should bring out whatever is strong and lovely in the female character; but in the case of grown-up daughters at home, the difficulty parents labour under is just that of keeping up wholesome discipline. They cannot be for ever struggling against the dawdling, procrastinating, self-indulgent habits girls will fall into when not under the stimulus of pressing duties; for parents must needs admit their grown-up daughters to a friendly footing which makes an over-strict government out of the question.

The young women want scope, and they want the discipline of work, their own work, for which they alone are responsible; not of home tasks, which may be done or left undone, or which are sure to be done by somebody if the right person neglect her duty. A year or two of home life, in the interval between school and such training as I propose, is very desirable, both that parents may enjoy their daughters and the daughters their homes, and also that parents may

have an opportunity of dealing with the crude characters the girls bring home from school. But with work of their own in view, the girls will live under the stimulus of a definite future, their present work being to make the very best of themselves with a view to that future. Here is a motive for effort, and the important thing is, to keep up the *habit* of effort, intellectual, moral, spiritual, bodily.

Forgive me if I make use of this opportunity to press home what may seem to you a one-sided view of an important question. You will allow that I am by no means alone in the view I advocate; seeing that many enlightened men are causing their daughters to undergo as regular a professional training as their sons, not because their means are inadequate to portion the girls, but because they feel it a duty to open a career of usefulness to these as much as to the boys of their families. Besides, I know of no other way of answering the question, What is to be done with the girls? A family of grown-up daughters at home are simply in the way. They are in an anomalous position, with no scope to produce the best that is in them; and, unless they have an unusually wisely ordered home, some deterioration in character is almost a necessary consequence of the life they lead.

THE END.

PARENTS AND CHILDREN
A SEQUEL TO "HIDE EDUCATION"
BY THE EDITOR.

IV.—PARENTS AS INSPIRERS. SECOND PART.
How do we act, and a habit; and a habit, and a character; and a character, and a destiny. —Theodore.

Our last paper (November number) closed with an imperfect summary of what we may call the educational functions of parents. We found that it rests with the parents of the child to settle for the future man his ways of thinking, behaving, feeling, acting; his disposition, his particular talent; the manner of things upon which his thoughts shall run. Who shall fix limitations in the power of growth? The destiny of the child is ruled by his parents, because they have the virgin soil all to themselves. The first sowing must be at their hands, or at the hands of such as they choose to depute.

What do they sow? *Ideas.* We cannot too soon recognize what is the sole educational instrument we have to work with, and how this one instrument is to be handled. But how radically wrong is all our thought upon education! We cannot use the fit words because we do not think the right thing. For example, an *idea* is not an "instrument," but an agent; it is not to be "handled," but, shall we say, set in motion? We have perhaps got over the educational misconception of the *tabula rasa*. No one now looks on the child's white head as a tablet prepared for the exercise of the educator's supreme art. But the conception which has succeeded this time-honored heresy rests on the same false basis of the august office and the infallible wisdom of the educator. Here it is in its crude form: "Pestalozzi aimed more at harmoniously developing the faculties than at making use of them for the acquisition of knowledge; he sought to prepare the vase rather than to fill it." In the hands of Froebel the figure gains in boldness and beauty; it is no longer a mere vase to be shaped under the potter's fingers; but a flower, say, a perfect rose, to be delicately and consciously and methodically moulded, petal by petal, curve and curl; for the perfume and living glory of the flowers, why these will come; do you your part and mould the several petals; wait, then, upon sunshine and showers, give space and place for your blossom to expand. And so we go to work with a trust to "imagination" here, and to "judgment" there; new to the "perception faculties," new to the "conceptive," in this, aiming at the moral, and in this, at the intellectual nature of the child; touching into being, petal by petal, the flowers of a perfect life under the genial influences of sunny looks and happy moods. This reading of the meaning of education and of the work of the educator is very fascinating and calls forth singular zeal and self-devotion on the part of those gardeners whose plants are the children. Perhaps, indeed, this of the Kindergarten is the one vital conception of education that we have.

But in these days of revolutionary thought, when, all along the line—in geology and anthropology, chemistry, philology, and biology—science is changing front, it is necessary that we should reconsider our conception of education. We are taught, for example, that "heredity" is by no means the simple and direct transmission, from parent or remote ancestor, to child of power and proclivity, virtue and defects; and we breathe freer, because we had begun to suspect that if this were so, it would mean to most of us an inheritance of exaggerated defects; inebriety, insanity, congenital disease—are they utterly removed from any one of us? So of education, we begin to ask, is its work so purely formative as we thought? Is it directly formative at all? How much is there in this pleasing and easy doctrine that the dawning faith and strengthening and directing of the several "faculties" is education? Parents are very jealous over the individuality of their children; they mistrust the tendency to develop all on the same plan; and this instinctive jealousy is right; for, supposing that education really did consist in systematised efforts to draw out every power that is in us, why, we should all develop on the same lines, be as like as "two peas," and (should we not) die of weariness of one another! Some of us have an uneasy sense that things are trending towards this deadly sameness. But, indeed, the fear is groundless. We may believe that the personality, the individuality of each of us is too dear to God, and too necessary to a complete humanity, to be left at the mercy of enigmas. We are absolutely safe, and the tenderest child is fortified against a battering-ram of educational forces.

The problem of education is more complex than it seems at first sight, and well for us and the world that it is so. "Education is a life," you may stunt and starve and kill, or you may cherish and sustain; but the beating of the heart, the movement of the lungs, and the development of the faculties [are these any "faculties"?] are our care only indirectly. The poverty of our thought on the subjects of education is shown by the fact that we have no word which at all implies the sustaining of a *life*; education (*to*, *out*, and *devere*, to lead, to draw) is very inadequate; it covers no more than those occasional gymnastics of the mind which correspond with those by which the limbs are trained: training (*trahere*) is almost synonymous, and upon these two words rests the misconception that the development and the exercise of the "faculties" is the object of education (we must needs use the word for want of a better). Our homely Saxon "bringing up" is nearer the truth, perhaps because of its very vagueness; anyway, "up" implies an aim, and "bringing" an effort.

The happy phrase of Mr. Matthew Arnold—which we have appropriated at the motto of the *Parent's Avenue*—is, perhaps, the most complete and adequate definition of education we possess. It is a great thing to have said "Education is an atmosphere, a discipline, a life;" and, who knows! our wiser posterity may see in that profound and exquisite remark "the fruition of a lifetime of critical effort. Observe how it covers the question from the three conceivable points of view. Subjectively, in the child, education is a life; objectively, as affecting the child, education is a discipline; relatively, if we may introduce a third term, as regards the environment of the child, education is an atmosphere.

We shall examine each of these postulates later; at present we shall attempt no more than to clear the ground a little with a view to the subject of this paper, "Parents as Inspirers"—not "modifiers" but "inspirers."

It is only as we recognize our limitations that our work becomes effective: when we are definitely what we aim to do, what we can do, and what we cannot do, we set to work with confidence and courage; we have an end in view, and we make our way intelligently towards that end, and a way to an end is a method. It rests with parents not only to give their children birth into the life of intelligence and moral power, but to sustain the higher life which they have borne. Now that life, which we call education, receives only one kind of sustenance; it grows upon *ideas*. You may go through years of so-called "education" without getting a single vital idea; and that is why many a well-fed body carries about a feeble, starved intelligence, and no society for the pervasion of civility to

children arise chance on the parents. Only yesterday we heard of a girl of fifteen who had spent two years at a school without taking part in a single lesson, and this by the express desire of her mother, who wished all her time and all her pains to be given to "fancy medicine." This, no doubt, is a survival (not of the fittest), but it is possible to pass even the University Local Examinations with credit without ever having experienced that vital stir which marks the inception of an idea; and if we have succeeded in escaping this discharging influence, why, we have "finished our education" when we leave school; we shut up our books and our minds, and remain pagans in the dark forest of the world of thought and feeling.

What is an idea? A free thing of the mind, according to the older philosophers, from Plato to Descartes, from Bacon to Coleridge.

We say of an idea that it strikes an impression on, enters the possession of us, enters us; and our common speech is, as usual, true to fact that the conscious thought which it expresses. We do not in the least exaggerate in describing this sort of action and power to an idea. We form an *ideal*—a, so to speak, embodied idea—and our ideal exercises the very strongest formative influence upon us. Why do you devote yourself to this pursuit, that cause? "Because twenty years ago such and such an idea struck me," is the sort of history which might be given of every purposeful life—every life devoted to the working out of an idea. Now it is not marvelous that, recognizing as we do the potency of an idea, both the word and the conception it covers are all but banished from our thought of education?

Coleridge brings the conception of an "Idea" within the sphere of the scientific thought of to-day; not as that thought is expressed in *Psychology*—a term which he himself launches upon the world with an apology for it as an *immoderate* term; but in

"We lay particular stress on the use of this modern notion, but it is one of which our language counts in good stead."

the sphere of the correlation and interaction of mind and brain, which is at present rather clumsily expressed by such terms as mental physiology and psycho-physiology.

Here he gives us an illustration of the rise and progress of an idea.

"We can recall no incident of human history that impresses the imagination more deeply than the moment when Columbus' on an unknown ocean, first perceived that startling fact, the change of the magnetic needle. How many such instances occur in history, when the ideas of nature (presented to chosen minds by a Higher Power than Nature herself) suddenly unfold, as it were, in prophetic succession, systematic views destined to produce the most important revolutions in the state of man! The clear spirit of Columbus was doubtless eminently *methodical*. He saw distinctly that great leading *idea* which authorized the poor pilot to become 'a promoter of kingdoms.'

Notice the genesis of such ideas—"presented to chosen minds by a Higher Power than Nature;" notice how accurately this history of an idea fits in with what we know of the history of great inventions and discoveries, with that of the ideas which rule our own lives, and how well does it correspond with the key to the origin of "practical" ideas which we find elsewhere—

"Doubt the plowman plow continually to . . . open and break the clods of his ground! When he hath made plain the face thereof, doth he not cast about the vitches, and scatter the comin, and put in the wheat in rows, and the barley in the appointed place, and the spelt in the border thereto? For his God doth instruct him in angle, and doth teach him."

"Bread corn is ground for he will not ever be thrashing it. . . . This also cometh forth from the Lord of hosts, which is wonderful in counsel and excellent in wisdom."

Idea may invent as an atmosphere rather than strike as a weapon. "The idea may exist in a clear, distinct, definite form, as that of a circle is the mind of a geometer; or it may be a mere instinct, a vague aptency towards something, . . . like the impulse which fills the poor poet's eye with tears, he knows not why." To excite this "aptency towards something"—towards things lovely, honest, and of good report, is the earliest and most important, because most lasting, ministry of the educator. How shall these indefinite ideas which manifest themselves in aptency be imparted? They are not to be given of set purpose, nor taken at set times. They are held in that thought-environment which surrounds the child as an atmosphere, which he breathes as he breathes of life, and this atmosphere in which the child inspires his unconscious ideas of right living emanates from his parents. Every look of gentleness and tone of reverence, every word of kindness and act of help, passes into the thought-environment, the very atmosphere, which the child breathes; he does not think of these things, may never think of them, but all his life long they excite that "vague aptency towards something" out of which most of his actions spring. Oh, the wonderful and dreadful presence of the little child in the midst!

That he should take direction and inspiration from all the casual life about him, should make our poor words and ways the starting point from which, and in the direction of which, he develops—this is a thought to make the best of us hold our breath! There is no way of escape for parents; they must needs be as "inspirers" to their children, because about them hangs, as an atmosphere hangs, as its atmosphere about a planet, the thought-environment of the child from which he derives those enduring ideas which express themselves as a life-long "aptency" towards things useful or things lovely, things earthly or divine.

Let us now hear Coleridge on the subject of those definite ideas which are not inhaled as air, but conveyed as meat to the mind.

"From the first, or initiative idea, it, from a seed, successive ideas germinate."

"Events and images, the lively and spirit-stirring machinery of the external world, are like light, and air, and moisture to the seed of the mind, which would else rot and perish."

"The path in which we may pursue a methodical course are marked, and at the head of each stands its peculiar and guiding idea."

"These ideas are so regularly subordinate in dignity as the paths to which they point are various and eccentric in direction. The world has suffered much, in modern times, from a subversion of the natural and necessary order of Science . . . from summoning reason and faith to the bar of that limited physical experience to which, by the true laws of method, they owe no obedience."

"Progress follows the path of the idea from which it sets out; requiring, however, a constant watchfulness of mind to keep it within the due limits of its course. Hence the orbits of thought, as to speak, must differ among themselves as the initiative ideas differ."

Have we not here the corollary and the explanation of that law of unconscious cerebration which results in our "ways of thinking," which shapes our character, rules our destiny? Thoughtful minds consider that the new light which biology is more the Platonic doctrine, that "An Idea is a distinguishable essence; it throws us back, no doubt, on the mystery of God, and on the constitution of religion that free-will, the power of election between good and evil, is the essential power of man. But these are points on which science is dumb; revelation and experience alone have anything to say, and it is not necessary that we should discuss them here."

The whole subject is profound, but as practical as it is profound. We absolutely must disabuse our minds of the theory that the functions of education are, in the main, gymnastic. In the early years of the child's life it makes, perhaps, little apparent difference whether his parents start with the notion that to educate is to fill a receptacle, inscribe a tablet, mould plastic matter, or nourish a life; but in the end we shall find that only those ideas which have fed his life make any real difference to the child; all the rest is thrown away, or worse, is like sawdust in the system, an impediment and an injury to the vital processes.

This is, perhaps, how the educational formula should run: Education is a life; that life is sustained on ideas; ideas are of spiritual origin; but

that we get them only as we convey them to one another. The duty of parents is to sustain a child's inner life with ideas as they sustain his body with good. The child is eclectic; he may choose this or that; therefore in the morning sow thy seed, and in the evening withhold not thy hand, for who can tell which shall prosper, this or that, or whether both alike.

The child has affinities with evil as well as with good; therefore hedge him about from any chance lodgment of evil ideas.

The initial idea begets all the subsequent ideas; therefore parents must above all things take care that their children get right first ideas on all the great relations and duties of life.

Every study, every line of thought, has its "guiding idea;" and if the study of a child is to make for living education, it must be quickened by the guiding idea which "stands at the head." In a word, our much boasted "infallible reason"—is it not the involuntary thought which follows the initial idea upon necessary, logical lines? Given the starting idea and the conclusion may be predicated almost to a certainty. We get into the way of thinking such and such manner of thoughts, and of coming to such and such conclusions, ever further and further removed from the starting point, but on the same lines. There is structural adaptation in the brain tissue to the manner of thoughts we think—a plan and a way for them to run in. Behold how the destiny of a life is shaped in the nursery by the reverent naming of the Divine Name, the light scoff at holy things; the thought of duty the little child gets who is made to finish conscientiously his little task; the hardness of heart that comes to the child who hears the faults and sorrows of others lightly spoken of.

TANTE IN THE HOME*

By THE EDITOR.

* The German "Tante," and the French "tante," the "a" in the second word in our own word, the "a" in the "a" in "Tante."

Who is Tante? Tante is a graceful vision we have rejoiced in for these three years past, and now she is so near taking form that we lift the veil and show her to our readers. Whether she is tall or short, dark or fair, are matters we will not venture at present; but her contribution is lively in the beauty of her sincerity and purpose. Her dress is perfect, because it is harmonious, serviceable, and scrupulously neat. She speaks pure English undisturbed in tone, winning in their pretensions, commanding in the firmness of one who speaks with authority. She has a quick trained eye, ready to see and wise to avert the coming cloud on the child's face, to recognize the flushed cheek and quivering pulse, or the dancer's straight. She is grave with the seriousness of a responsible office, and merry with the mirth of a simple heart. The children love to sit her hands about them as she bathes and dresses, because her touch is firm and tender as "mother's." She believes in the sanctity of the little ladies she tends, and finds the small sock she is darning a thing to kiss. To Elsie, who is so helpful as she for her soul is guided by knowledge, and she knows exactly what to do and how to do it in the sudden emergencies of the nursery. She has a store of delightful ballad songs and merry lilt, and the children catch the air and dream over the words. "She sings, 'I think when I was a little ship on the sea,' and many more; and eyes grow big and hearts tender as the children round her knees listen. Thus she tells tales and repeats poems, a great store of them, of such sort and in such wise that little hearts beat quickly in merry resolve or melt with womanly tenderness.

What is there she does not know? She knows how to dress and hint and rebuke horse and sheep, cat and turtle, with half a dozen bird lines, and the strongest old lady screams with delight as the well-known foot appears, while the sister children eagerly copy. When baby is in bed, and the elders gather behind the curtain for one good-night peep at the stars, she teaches them to single out a group here and a group there, and give it a name—with an old legend and a great thought—so the face of the heavens is no more strange, but studded with friendly and familiar faces. They learn from her where to look for the archway and the speedwell, how to distinguish the songs of linnet and thrush. They stand at her bidding, with reverent little fingers, the song coverings of the baby leaves, and find that various trees have various patterns for the folding of leaves within the leaf-bud, and they fold paper in the patterns and never forget. She does not teach the children any science, but she trains in them the seeing eye, and they, with their keen curiosity, discover a thousand facts in their daily walks, and learn the how and the why of them, as the young mind can receive it.

Tante understands the physiology of habit—that is, she knows how muscles and nerves and brain have secret instructions to follow the lead of the faithful educator, and she fosters sweet habits of thinking and acting and speaking, knowing that habits make character and character rules destiny. She knows how fearfully and wonderfully a child is made, and knows the laws of his well-being and development. Therefore, she does not divide the little being into two parts, to the one of which it is "mental," to attend, and to the other "gested." To her the child is one and indivisible; and she prefers to have the entire charge of him, body and mind, under its mother.

Under his mother, because Tante believes that mothers are indeed blessed amongst women, and that every woman who is not a mother should hold it a privilege to serve an apprenticeship to motherhood. Indeed, although she is not of a critical or censorious turn, the woman she does not believe in much is she who is outside of the homely and the exalted duties of motherhood, and who has no wise care for little children.

Under Tante's care there is continuity in the child's life and in his early and most important "education." There is no great "fall" fixed between the nursery and the schoolroom, but a gradual easy progress, for she knows the delightful and right ways by which little feet should climb those all-important first steps of learning. She teaches the little feet and the little tongues to trip to many French ends; she knows the pleasant mysteries of "sol-fa," she knows a variety of delightful "diddle," with skipping rope, dumb-bells, and what not; and rounded backs and bent shoulders are things unknown where she is.

Tante does not want baby, nor take to him as a mere plaything and joy, but even when she is specially concerned with the older children, she would fain be permitted to superintend the all-important education of the cradle.

Tante knows her place; we don't mean her social place—that of course; she knows that she is a lady. She has no uncertainty about her rights and privileges, knowing very well that these things settle themselves. But she knows her place; she knows that the love and authority which belong to a mother are sacred possessions, and that to steal these would be to steal joy; for she carefully keeps herself in the second place, and has no fine talk about my nursery. Besides, she knows very well that not all her training and knowledge of the principles of education, nor even her love for the children, compare for a moment with the divinely-given insight, love, and knowledge of her children's character which mark the mother. She reverences the heads of the house, and is, in that, an example to the children.

But who is this rare one, and where is she to be picked up, and why is she Tante? Three questions in one! We will answer the last first. She enters a home not merely or in the first place to earn her living (though this also, but to fulfil a real relationship to parents and children. It is a relationship of service, certainly, but not a mercenary service. There are few things so damaging to the character of a child as a temper of presumptuous mercenary service in those about him. A child knows no relations but "blood" relations, and not only the dear young "aunties" who have their own pleasant sphere in the nursery, but all near friends are dubbed "uncle" and "aunt." Here is our precedent for "Tante," who is more than a sister and more than a governess, but whose the pretty foreign title disquiets from the "dear mother's" marking the fact that her relationship is not quite the same as theirs. One Tante shows more than "Miss Second-rate" of the little people, and her Christian name does not sufficiently counter her title in false respect. Children are nice observers; besides, "Tante" really becomes an easy household word.

"But where is she to be had? We are content to call her 'Tante' on anything else. Only tell us where to find this priceless treasure."

This is just what we are about to discuss. Her contribution to the September number should have been a letter on "The Sanctity of the Body," but the arrival of the foregoing article by "Gemma" put all other thoughts to the rest. The raw material of "Tante" exists in happy abundance—in the shape of good women, refined, educated, capable, doing nothing or doing the wrong thing for them, because they have not found their life-work, some of them, with the child-hunger upon them which comes soon or late to all true women.

At many of these we will come later, we shall be prepared to receive into training in the middle of January, 1893, and by the following December we hope to supply what we expect to

be a large demand for "Tante." We hope that in time the *House of Education* will be prosperous enough to be incorporated as a public institution. In the meantime we begin with a day of small things. We begin on the sound principle that the work shall be self-supporting, and because the class of students we hope for are not always in a position to afford a costly training, we are arranging to combine very great economy with perfect efficiency.

As we have already indicated, the work of the House of Education is to be begun in Ambleside. The very name is so attractive that we need hardly justify our choice of situation, except for the fact that Ambleside is seven or eight hours from London. But, in view of that sad fact, let us say—

Our students must be deeply impressed with keenly sensitive to natural beauty, and for this manner of learning England offers no better school.

This lake country is rich in wild flowers, mosses, ferns, birds, "stones"—the sorts of "natural objects" with which our students must make careful and intimate acquaintance. They must be observant of every change brought about by the procession of seasons; and here they have opportunities.

The individuality, so to speak, of great natural features—mountain, pass, valley, watershed, lake, river-system, waterfall—must be impressed upon them. Here are object lessons without end in geography, vivid pictures stamped on the mind of the teacher to be conveyed hereafter in many a graphic word-picture which shall make geography a delight.

The students of the House of Education must know enough of geology to be aware how the landscape of a district depends on its geological formation, and here are impressive examples and a standard of comparison.

So much—and we might say much more—for the teaching by way of object lessons which the place affords. Considerations of economy and convenience are not less obvious. Excellent lodgings are abundant here, to be had at comparatively low rents, except during the season, when we shall have our long vacation. Ambleside is so small a town that we know each other here. Ambleside offers other economic advantages into which we cannot enter here, but the result is, that a year's training, with board and lodging, may be accomplished for the small sum of £35. The training fee (£10) is the same in all cases, but students who can afford more can, of course, lodge and live according to their means. We hope to make proper arrangements for girls whose parents consider that a year's training in the House of Education is a fitting termination to school work and preparation for a woman's life work, though wage-earning is not necessarily in prospect. But this is not the place for the minor details of our scheme.

But will a year's training in the *House of Education* produce "Tante"? We have no doubt of it. The value of training, in giving impulse and direction, as well as knowledge and power, can hardly be overstated. We shall select as our students healthful, earnest, educated women; and when they leave us it will be with certificates guaranteeing—

1. Knowledge of human physiology and nursing, such as will fit them to take intelligent care of children in health, and give intelligent help in sickness.

2. Knowledge of the principles of education.

3. Knowledge of the "nature lore" children should possess.

4. Knowledge of the subjects of instruction proper for children, and of the right method and order of teaching each.

The "Principles of Education" is a wide subject; the course to be taken up is indicated rather fully in a little book called *Home Education*,* with which many of our readers are

* Kegan Paul and Co., 3s. 6d.

acquainted. The difference, however, between merely reading an educational work and being trained on the principles laid down in the work is as the difference between seeing by a light and being kindled at a flame. Our object is to kindle the—if we may adapt a phrase—enthusiasm of childhood, which makes all work of teaching and training heart-service. We ask our readers to help us to find the right students for the "House of Education." Any who think of undertaking the training may write to the Editor of the *Parents' Review*, Ambleside.

And will our readers bear our work in mind? By December, 1892, we hope to be able to supply teachers, whether for the nursery only or the schoolroom only, or both, and for pupils of all ages. Probably some of our students will hold certificates of high qualifications before they come to us.